لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

November 1967

EDITORS

S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

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Quran and Inner Piety

الم ذالك الكتب لا ريب فيه هدى للمتقين ، الذين يو منون با لغيب و يقيمون الصلواة و مما رزقنهم ينفقون ، اولئك على هدى من ربهم و اولئك هم المفلحون ، ان الذين كفروا سوآء عليهم ء انذرتهم ام لم تنذر هم لا يومنون ، ختم الله على قلوبهم و على سمعهم و على ابصارهم غشاوة و لهم عذاب عظيم.

هو الذى بعث فى الاميين رسولا منهم يتلوا عليهم آيته و يز كيهم ويعلمهم الكتب و الحكمة و ان كانوا من قبل لفى ضلال مبين، واخرين منهم لما يلحقوا بهم و هو العزيزالحكيم ، ذالک فضل الله يوتيه من يشاء و الله ذو الفضل العظيم .

"Alif Lām Mim This is a perfect Book ; there is no doubt in it ; *it is* a guidance for the righteous, who believe in the unseen and observe Prayer, and spend out of what we have provided for them ; And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is *yet* to come. It is they who follow the guidance of their Lord and it is they who shall prosper. Those

who have disbelieved—it being equal to them whether thou warn them or warn them not—they will not believe. Allah has set a seal on their hearts and their ears, and over their eyes is a covering ; and for them is great punishment." (Ch. 2, V. 1-8)

"He it is Who has raised among the unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance ; And *among* others from among them who have not yet joined them. He is the Mighty, the Wise. That is Allah's grace ; He bestows it on whom He pleases ;and Allah is the Master of immense grace." (Ch. 61, V. 3-5)

In his great work the Brahin-i-Ahmadiyya, the Promised Messiah draws attention to the opening verse of the Al-Surah Al-Baqarah, to its brevity, its beauty, its comprehensiveness, and its significance in that it describes the (1) active agent of the Holy Book in the words Alif Lam Mim i.e. , I, God the most knowing, I revealed this book, I am the knowing, the wise, none knows more than I do—thus He indicated its greatness and excellence. Next, in respect of the Quran, He stated its original source and pointed up to it in the words ذالک الکتاب. That book, that great and eminent book, the original source of which is divine knowledge, that is, in respect of which it is apparernt that its source and spring is the eternal Lord of absolute wisdom. By applying here the word "that" which is used in pointing out a distinct and far-away object, the Almighty has signified that this book has made its appearance with the knowledge of the exalted Lord of excellence Who is without a rival and a peer in His person, Whose perfect knowledge and subtle secrets are far beyond and away from the flight of human insight.

Next, He describes its admirable content-value saying لاریب فیہ that is, the Quran is so cogent and reasonable in its content that it leaves no room for doubt in respect of itself, in other words, it is not a book of stories and fables like other books, but it is a store of convining arguments and sound reasoning and its meaning is supported by clear verities and disarming evidences and that it is a miracle in its own right, a cutting

sabre in disposing off doubts and misgivings, and in respect of God-consciousness, it does not abandon at the doubtful stage of "There must be a Creater" but leads one to the sure and certain stage "there He is."

This has been said in resepct of the eminence of its three aspects. Notwithstanding the supreme value of these three aspects, which play a great role in exercising influence and reformative action, its fourth aspect, that is, its final objective which is showing the way and leading to the goals, has been confined only to the *Muttaquin* He said," هدى للمتقين "that is, this book has been sent down for only those worthy ones who shall ultimately obtain to the high degree of faith and godliness and perfect piety because of their inner purity, wisdom, upright understanding, earnestness in truth-seeking, and honest attitude of mind, متقين, those who, in the eternal knowledge of God, have natural affinities with this Guidance and have the potential for progress in Divine sciences ; they shall ultimately recieve guidance through this book, shall eventually reach out to them ; and before they pass away, God will grant them the strength to cross over to the highway of truth.

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It should be carefully understood that here Allah has clearly laid down that those who are worthy of guidance in His knowledge, being gifted with the virtue of piety in their true nature, shall attain to success. In the verses that follow this verse, the point has been elaborated ; here He says that all those who are in His knowledge going to believe, though they have not yet joined the ranks of Muslims, shall gradually join and only those shall stay out as are known to Him to be determined to reject the true way of Islam, whether they are counselled or not, they will not believe or shall fall far short of all the standards of perfect piety and true insight. In short, in these verses, Allah has abundantly made clear that only the pious-minded can benefit from the guidance of the Quran, only such whose true nature has not been blanketed by inner darkness of the mind. (Brahin-i-Ahmadiyya, pp. 158-59)

The Existence of God—A Celestial Proof

Prof. Habibullah Khan M.Sc.

From time immemorial God has been sending prophets and reformers for the guidance of mankind. They have appreared among all peoples and at all times. Though opposed in the beginning they have ultimately succeded in their mission and have brought about miraculous transformation in the conduct and behaviour of men for whom they were raised. A very large number of people regard them as their benefactors and saviours. Hypocites, impostors and liars cannot possibly command the respect that is enjoyed by these great teachers of the human race. That people of such high calibre, on the basis of their personal experience, all believed in and preached the existence of God is in itself very convincing and needs no further evidence, especially when their life-long struggle provides ample proof of God's support. If the theories and views of a handful of scientists deserve attention, how much more weight need be given to the evidence and experiences of a host of illustrious reformers who have been appearing from time to time.

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Today the humanists and atheists say that the idea of a supernatural power is simply a myth and is designed to exploit and overawe illiterate masses. It has no scientific basis and does not appeal to reason.

A statement becomes a scientific truth when it is supported by observations and can be verified by experiment. If this definition is correct the existence of God becomes a scientific truth because, as mentioned above, it is supported by the observations and personal experiences of a very large number of men whose character was unimpeachable and who were a model of honesty and integrity in their own time. Moreover, it can be experimentally proved even today.

Hazrat Mirza Ghulam Ahmad of Qadian (1835 - 1908), who claimed to be the Promised Messiah and Mahdi, invited his opponents (atheists included) to come and stay with him for a few days so that they may get a personal experience of the existence of God. He offered to make suitable free arrangements for their board and lodging. Very few people accepted this invitation but those who did, invariably got some experience and benefited by it according to their intentions and the purity of heart.

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The invitation still stands. Anybody who sincerely wishes to get a personal experinece can contact Hazrat Mirza Nasir Ahmad, the third Successor of the Promised Messiah and the present Head of the Ahmadiyya community. God willing, the door shall be opened for all who knock in all humility and with a sincere heart. So much about experiment and observation.

As far as reason is concerned here is an evidence that cannot be said to be concocted and is beyond human manipulation. As every student of history knows Prophet Muhammad (peace and blessings of Allah be upon him) was born among Arabs who were the most backward people of that age. The Prophet himself was completely illiterate and knew nothing about arts and sciences. He was quite ignorant of the way in which heavenly bodies move and the laws that govern their motion. However, he had communion with Almigty God, the Creator and Sustainer of this universe. On the basis of his revelations he prophesied that thirteen hundred years hence God will raise another prophet for the rejuvination of Islam and prove his bonafides by a celestial evidence. He called that messenger Messiah and Mahdi and said that the moon and the sun will be eclipsed for him in the same lunar month ... the month of Fasting—on the first and second day respectively of the dates on which eclipses usually occur.

These twin eclipses occurred on the prescribed dates and in the prescribed month in I894 for the Eastern hemisphere and in 1895 for Western hemisphere. This prophecy is well known

among Muslim scholars and has been mentioned by many writers before the birth of the Promised Messiah. As a matter of fact, on the basis of such prophecies Muslims all over the world were expecting the Promised Messenger in the 19th century A. D. Hazrat Mirza Ghulam Ahmad of Qadian proclaimed himself to be the Promised Messiah and Mahdi in 1889. The eclipses occurred, as they should, after his claim to prophethood and prove beyond doubt that

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(1) The Prophet of Islam (peace of Allah be on him) and Hazrat Mirza Ghulam Ahmad of Qadian were true messengers of God, and

(2) an All-knowing, All-Powerful God exists and controls this universe as He pleases.

The Prophet of Arabia (peace be on him), illiterate as he was, could not of his own, prophesy such an event with so much accuracy. Likewise, the Promised Messiah could not cause such an occurrence by any strategy or manipulation. It was the doing of an Almighty God.

In all this there is a sign for those who ponder. The unusual prophecy and its fulfilment appeal to reason and definitely prove the existence of a wise, knowing God.

The Missionary Spirit of Islam

The Late Dr. M. Nasim

Of all the great religions of the world, Islam is the last in point of time. It claims to contain the essential teachings of all the religions which went before it. It is incumbent on every follower of Islam that he should believe in all the prophets who came before the Holy Prophet. It is laid down in the Holy Quran :

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1. "And who believe in that which has been revealed to thee and that which was revealed before thee". (2 : 4)

2. "Say : we believe in Allah and in that which was revealed to Abraham and Ishmael and Jacob and the tribes, and in that which was given to the prophets from their Lord ; we do not make any distinction between any of them". (2 : 136)

3. "The Apostle believes in what has been revealed to him from his Lord, and so do the believers ; they all believe in Allah and His angels and His books and His apostles ; we make no difference between any of His apostles". (2 : 285)

Thus, while a Jew believes only in the prophets of Israel, a Christian in Jesus Christ, a Budhist in Buddha, a Hindu in the prophets raised in India, a Muslim believes in all these prophets and in Muhammad, the last of the law-giving prophets.

Islam is, therefore, an all comprehensive religion within which are included all other religions of the world ; and its sacred Book, the Holy Quran is an epitome of all the sacred scriptures. The Holy Quran is described as "pure pages wherein are all the right scriptures". (98 : 2, 3)

Islam is not only the last religion of the world but it claims to be the perfect expression of the Divine will. It is laid down in the Holy Quran. "This day have I perfected for you your religion and completed My favour on you, and chosen for you Islam as a religion". (5 : 3)

The Holy Quran is thus a universal message directed to

the whole mankind (7 : 159) for its guidance, with clear proofs and with discrimination between truth and falsehood (2 : 186). It is this comprehensiveness of Quran, which make it a guidance in every respect for all peoples and for all times. It is literally the word of God and has the unique quality of being alive. It is not possible to set forth at any time the whole meaning and interpretation of the Quran or, indeed, of any portion of it with finality. It yields new truths and fresh guidance at every level, which is a unique feature (18 : 110). The Quran contains Divine assurance that the guidance embodied therein will be guarded under Divine protection (15 : 10).

The Holy Quran occupies a place of eminence in Arabic literature. It transformed a dialect spoken in a very limited and unknown place which Arabia was at the time of the advent of the Holy Prophet, into a world-wide language which has not only become the mother-tongue of many countries, but has produced a literature whcih is the basis of the culture of powerful nations. It was with the Quran that Arabic literature originated, and through the Quran Arabic became a powerful language spoken in many countries.

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A critic like Margoliouth had to admit, "The Koran occupies an important position among the great religious books of the world. Though the youngest of the epoch-making works to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character. It has transformed a number of heterogeneous desert tribes of the Arabian peninsula into a nation of heroes, and then proceeded to create the vast politico-religious organisations of the Muhammadan world which are one of the great forces with which Europe and the East have to reckon today."

Then again in Hughes' Dictionary of Islam it is stated: "But not only by raising a dialect, through its generalization, to the power of language, and by rendering the adoption of writing indispensable, had the Quran initiated the development of an Arabic literature: its composition itself has contributed

two factors absolutely needful to this development, it has added to the existing poetry the origins of rhetoric and prose—

But Muhammad made a still greater and more decisive step towards creating a literature for his people. In those Suras, in which he regulated the private and public life of the Muslim, he originated a prose, which has remarried the standard of classical purity ever since."[1]

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Professor Arberry says, "This is the Book which today is accepted by nearly four hundred million human beings as containing the Creator's final message to mankind."[2]

This being the character and teaching of the book, there can be no doubt that from the very start message of the Quran was meant to be for the whole world.

The duty of missionary work is no after-thought as it was enforced in believers from the beginning as may be judged from the following passages in the Quran.

1. "Summon them to the way of thy Lord with wisdom and with kindly warning : dispute with them in the kindest manner". (16 : 126)

2. "They who have inherited the Book after them (i.e., the Jews and Christians) are in perplexity of doubt concerning it".

3. "For this cause summon them (to faith) and walk uprightly therein as this hast been bidden, and follow not their desires ; and say : In whatsoever books God hath sent down do I believe : I am commanded to decide justly between you : God is your Lord and our Lord : we have our works and you have your works : between us and you let there be no strife : God will make us all one: and to Him shall we return". (42 : 13-14)

The life of the Prophet of Islam illustrates the zeal with which he tried to spread the Divine message from kings down to the common people. He stands at the head of a long series of Muslim missionaries who have won an entrance for their faith into the hearts of unbelievers.

A study of the Holy Quran will amply illustrate that the propogation should be by peaceful way. It says :

1. "And endure what they say with patience, and depart from them with a decorum departure". (73 : 10)

2. "My sole work is preaching from God and His message". (72 : 24)

3. "Then if they turn their backs still their office is only plain spoken preaching". (16 : 84)

4. "Dispute ye not, unless in kindest sort, with the people of the Book, save with such of them as have dealt wrongfully (with you), and say ye: We believe in what has been sent down to us and hath been sent down to you our God and your God is one, and to Him are we self-surrendered". (29 : 42)

5. "But if they turn aside from this, yet We have not sent thee to be guardian over them. It is thine but to preach". (42 : 47)

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6. "But if thy Lord had pleased verily all who are in the world would have believed together wilt thou compel men to become believers". (10 : 99)

7. "And we have not sent thee otherwise than to mankind at large, to announce and warn". (34 : 27)

Such precepts are not confined to the Meccan Surahs, but are found in very large numbers in the Surahs revealed to the Prophet at Medina.

1. "Let there be no compulsion in religion". (2 : 257)

2. "Obey God and obey apostle, but if ye turn away yet is our apostle only charged with plain spoken preaching". (64 : 2)

3. "Obey God and obey apostle : but if ye turn back, still the burden of his duty is to him only, and the burden of your duty rests on you. And if ye obey him, ye shall have guidance but plain preaching is all that develops upon the apostle". (24 : 53)

4. "Say: O men: I am only your plain spoken warner". (22:45)

5. "Verily We have sent thee to be a witness and a herald of God and a warner.

"That ye may believe in one God and on His aposlte, and may assist him morning and evening". (48 : 8, 9)

It should be borne in mind that these peaceful methods of preaching and persuasion were not adopted as is alleged by some critics of Islam, only when political circumstance made force

and violence impossible or impolite, but they were strict injunctions as the above quoted verses and many others amply prove.

The extraordinary rapidity with which the religion of the Arabian Prophet spread one of the most wonderful phenomena in the history of religions. Its remakable success and marvellous effect upon the minds of men have given rise to the charge that Islam was propagated and upheld by the sword.

The great conquests which laid the faundations of the Arab Empire, were not the outcome of a holy war, waged for the propagation of Islam, but they were followed by such a vast defection from the Christian faith that this result has often been supposed to have been their aim. Thus the sword came to be looked upon by Christian historians as the instrument of Muslim propaganda, and in the light of the success attributed to it the evidence of genuine missionary activity of Islam were obscured.

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That force was not the determining factor on these conversions may be judged from the amicable relations that existed between the Christians and the Muslim Arabs. The Prophet himself had entered into treaty with several Christian tribes, promising them his protection and guaranteeing them the free exercise of their religion and to their clergy undisturbed enjoyment of their old rights and authority. A similar bond of friendship existed between his followers with their fellow-countrymen of the older faith, many of whom voluntarily came forward to assist the Muslims when some Muslim tribes revolted immediately after the death of the Prophet. It has been suggested that the Christian Arabs who guarded the frontier of the Byzantine Empire bordering on the desert threw in their lot with the invading Muslim army, when Heracules refused any longer to pay them their accustomed subsidy for military service, as warden of the marches.

If sword had been used as a means of conversion, as is alleged by some Christian historians, how was it possible for some of the Christian Arab tribes to survive for some centuries. The majority of the Banu Tanukh had become Muslim in the

year of 12th Hijra when with other Christian Arab tribes they accepted Islam, but some of them retained their old faith as Caliph al Mahdi (A.H. 158-169) is said to have seen a number of them near Aleppo.

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Then again the people of Herah preferred to pay Jazyah and retain their Cristian faith rather than accept Islam. From these and other examples of toleration extended towards the Christian Arabs by the victorious Muslims of the first century of the Hijra and continued by succeeding generations, it can safely be inferred that those Christian tribes that did embrace Islam, did so of their own choice and free will. When the Muslim army reached the valley of Jordan and Abu Ubayadah pitched his camp at Fihl, the Christian inhahitants of the country wrote to the Arabs saying "O Muslims; we prefer you to the Byzantines, though they are of our own faith, because you keep better faith with us and are more merciful to us and refrain from doing with us injustice and your rule over us is better than theirs, for they have robbed us of our goods and our homes." [1]

The Prophet of Islam did not merely preach toleration; he embodied into a law to all conquered nations he offered liberty of worship. A nominal tribute was the only compensation they were required to pay for the observance and enjoyment of their faith. Once the tax or tribute was agreed upon, every interference with their religion or the liberty of conscience was prohibited. Conversion by force was wholly contrary to the instincts of the Prophet. Once in a fight between a Muslim and a non-Muslim the latter was overpowered by the former. When the Muslim was about to slay his vanquished opponent, he cited the Kalma. But in spite of this he was killed. When the matter was reported to the Prophet he called the Muslim and asked him why did he kill his opponent after he had recited the Kalma. His reply was that he did it on account of fear of his insincerity. The Prophet rebuked him and expressed displeasure. He said that once his opponent had recited the Kalma then the question of sincerity or otherwise was between him and his Creator, as it was not possible for any human being

to know whether the acceptance of the faith was from the heart or otherwise.

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Again Michael Elder, Jacobian Patriarch of Antioch, writing in the latter half of the 12th century, could approve the decision of his co-religionists and see the finger of God in the Arab conquests even after the Eastern Churches had had experience of five centuries of Muslim rule. After narrating the persecutions of Heracules, he writes, "This is why the God of Vengeance, Who alone is all powerful, and changes the empire of mortals as He wills, giving it whomsoever of the Romans who, throuthout the dominions, cruelly plundered our churches and our monastries and condemned us without pity—brought from the region of the south the sons of Ishmael to deliver us through them from the hands of thc Romans. And, if in truth, we have suffered some loss, because the Catholic churches, that had been taken away from us and given to the Chaleodonians, remained in their possession; for when the cities submitted to the Arabs, they assigned to each denomination the churches which they found to be in possessien of the particular sect; nevertheless, it was no slight advantage for us to be delivered from the cruelty of the Romans, their wickedness, their wrath and crucl zeal against us, and to find ourselves at peace."[4]

Hazrat Umar ordered an allowance of money and food to be made to some Christian lepers out of public funds. Even in his last testament, in which he enjoins on his successors the duties of his high office, he remembers the dhimis (or protected persons of other faiths) "I commend to his care the dhimis, who enjoy the protection of God and the Prophet; let him see to it that the covenant with them is kept, and that no greater burdens than they can bear are laid upon them,"[5]

During the time of the Crusades there was increasing inter-course between Christians and Muslims, and thus afforded an opportunity to the former to know better about the religion of Islam. Even Christian theologians were led by their personal intercourse with the Muslims to form a juster estimate of their religion and accepted it. The Emperor Saladin him-

self was a great missionary of his faith and he used to set before his Christian guests the beauties of Islam and urge them to accept it. His heroic life and character seems to have exercised a fascination on the minds of the Christians of his time, and some even of the Christian knights who had come to fight him were so attracted towards him that they abandoned Christianity and accepted Islam. Such was the case of an English Templar named Robert of St. Albans who in 1182 A.D. became a Muslim and afterwards married a grand-daughter of Saladin. The spread of Islam in Malay Archipelago furnishes us with the convincing proof that it was spread by missionary efforts. In its history during the last six hundred years we find evidence of continuous and ceaseless activity of the Muslim missionaries in these islands. In every instance in the beginning they carried on their work without any assistanee from the rulers of the country solely by persuasion and in many cases in face of severe opposition on the part of the Spaniards. These instances can be quoted ad infinitum showing that by and large the spread of Islam was by peaceful means as laid down in the Holy Quran. At the same time it cannot be denied that there have been instances of forced conversions by some Muslim rulers. But for the personal acts of the individual however high a position they might be holding it would be wrong to cast aspersion on the religion of Islam as such, just as it would be absurd ro blame Christianity for the horrible massacres in the war between Protestants and Roman Catholics. In 1521 death and confiscation of property was decreed by Charles V against all heretics. Burnings and hangings and tearing and twisting of tongues were the penalties of refusal to adopt the Catholic faith. In England after it became Protestant, the Presbyterians through a long succession of reigns were imprisoned, branded mutilated and exposed in the pillory. In Spain Muslims had been burnt for refusing to abjure their faith. They were literally hunted, shot down and massacred in thousands and driven out of Spain.

Islam is thus essentially a missionary religion but it

differs from its great rival Christianity in that it has no ordained priesthood. This absence of any priestly class and separateness of the religious teacher from the common body of Muslims marks the foundamental difference between the two systems. Another factor to be remembered is that in Islam there is no intermediary between God and man and the responsibility of personal salvation rests upon the individual himself. The injuction in the Holy Quran "Summon them to the way of thy Lord with wisdom and with kindly warning" (16 : 126) makes it incumbant on every devout Muslim to convey the message of Islam to all and suudry,and thus every Muslim is a missionary. In the annals of the propagation of Islam we have the record of men and women of all ranks of society, from the sovereign to the peasant, and of all trades and professions. who have laboured for the spread of their faith.

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From the above facts it is clear that the propagation of Islam has been recognised as of vital importance. During the thirteen hundered years or more of its existence Islam has had to face serious and at times deadly challenges when its very existence was at stake. But the challenge of the modern age is the greatest of all. This is both internal and external as we are living in one of the greatest revolutionary ages. Never before in all its history has mankind confronted such alternatives of triumph and disaster. The world at large is facing the hardest problem of re-adjustment. Never before has the impact of new ideas been so insistent, never before has the pressure of new conditions been so intense. Under this impact the old social order is tottering. The very foundation of the society has been shaken with all the social controls without their replacement by new ones. The fabric is thus in danger of collapsing through sheer overstrain.

It appears that the highly technically and educationally advanced society of the West is finding it difficult to find a satisfactory solution of the baffling problems which it is facing as a result of the stupendous advance in human knowledge in

every direction. It would not have been so frightening if the old order had not been changing yielding place to new with such a frightening speed. In fact, the change is so rapid that it is carrying away everything before it like a torrent of lava breaking through all controls which had been established through the long process of gradual changes without giving any time for re-adjustment.

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As a result of industrialisation the factory system of production came into vogue with its mass production. It drew women into industry, destroyed the unity of home and brought family into rapid ruin. The iudustrial revolution forced women out of the old ways of life and destroyed her position as a home maker and crippled her as a mother. The result is the breaking up of home life with tragic consequences. When the mother is absent from the home, then there is lacking the supervising, warming force. The home deteriorates, the husband suffers ; the street takes possession of the children, the alehouse of the man.

The modern Welfare State is also faced with a queer dilemma. It appears that a great or rather sole emphasis has been laid on material development ignoring the spiritual side altogether. It has developed an individualistic selfish outlook with hardly any regard or sympathy for the fellow-being. As the old moral standards have been weakened or destroyed no regard is being paid to the means in acquiring things which one desires. There is a distinct increase in crimes in the affluent society. Its members though provided with comforts in life by the state suffer from loneliness and at times when they find themselves in difficulties, real or imagined, they end their lives. Thus the rate of suicide is on the increase. As a result of hectic and emotional life nervous ailments are increasing at an alarming rate. With the disruption of family life juvenile delinquency is on the increase. These are the evils which have developed in the highly industrialised West. With the rapid industrialisation which is taking place in Pakistan, India and other under-developed countries, there is a great danger of these

evils appearing there as well, as like causes will create like resutls unless well thought out stepts are taken in time.

Another menacing problem facing the world is the populalion quake. Sir Julian Huxley, the scientist, presiding over a session on the population explosion, said on July 13, 1964 that if prevention of nuclear war was most immediate problem facing the world, control of global population was the most important. Every minute 120 people are added to the world's population. If something were not done life in our great cities would be intolerable. He further said, "Big cities in tropical countries were a menace to world health". The inhabitants of cities like Calcutta were just so much virus fodder.

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It should be a matter of great concern to the Muslims.

If Islam is the comprehensive religion which it claims to be surely there must be ways and means to meet the present challenge of the scientific and technological age. The old feudal society is fast crumbling in underdeveloping countries and it is time that it should be replaced by one able to bear the stress and strains of the impending ages. No longer can humanity be expected to be content with the plea that in Islam there is a provision of every evil.

No doubt Muslims of the time of the Prophet and the following three or four hundred years made great contribution in every branch of knowledge and made a contribution to human progress. It appears that after that period a *laissez faire* attitude seemed to have overtaken the followers of Islam. There is no justification for this attitude more specially when new developments are taking place with starling rapidity. New circumstances and new problems have to be solved by the present generation. Equipped with penetrative thought and fresh experience the world of Islam should courageously proceed to the work of reconstruction before it. Sorkashi writing as far back as the tenth Century of the Hijra said, "If the upholders of this fiction mean that the previous writers had more difficulties in their

way, it is nosense ; for it does not require much understanding to see that Ijtihad for later doctors is easier than for the earlier doctors. Indeed the commentaries of the Quran and Sunnah have been compiled and multiplied to such an extent that the Mujtahid of today has more material for interpretation than he needs".

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The world has moved a long way since then and re-interpretation alone cannot solve the p r o b l e m of the present day. As stated above the time at our disposal is short and unless we move now a catastrophe might overtake us. In the words of Professor Gibb : "It is not Islam that is petrified, but its orthodox formulations, its systematic theology, its social apologetic. It is here that the distraction lies, that the dissatisfaction is felt among a large proportion of its most educated and intelligent adherents and that the danger for its future is most evident. No religion can ultimately resist disintegration if there is a perpetual gulf between its demands upon the will and its appeal to the intellect of its followers."

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(3) Azdi : Futuh-a-Sham edited by W. N. Lees p. 97.
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(5) " " " p. 57.
(6) Gibb : "Modern "Trends in "Islam p. 123.

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Letter from America

Israel-Arab Conflict

Jews are jubilant. God sent them back to the wailing wall after 2000 years. He kept His promise. Thus runs the feeling among the Hebrews. It is the victory of the American Zionists. They had financed Israel.

The Western Powers claim they were neutral. Neutral indeed ! Jew-Arab conflict is a continuing part of history. Who will take up the thread next remains to be seen. The battle must go on. Arab, the heartland of Islam crumpled. It lost the war but not the cause. Arabs went down first under the Mongol onslaught some 700 years ago. Their conquerors soon surrendered to the spiritual arms of Islam and served it with heroic valour.

Arabs went down again in 1918 after the fall of the Turkish Empire. They were split and pushed around.

They won back their freedom again in the late forties. They grew rich in oil wealth but stayed poor in national unity. Israel, a dagger in their heart failed to arouse them to national reconstruction. Will division and anger rule the lives of Arabs now or will the breeze of God's mercy clear the debris of their national disgrace—a disgrace equally shared by the rest of the world of Islam, should not be hard to foretell. The blow, hard and unexpected, hurts but this bleeding wound could well become the rallying point of the entire Muslim world.

The American public shares the jubilation of the Jews—it is as much their victory, they say, as of the Zionists. American public opinion was in full support of Israel from the moment the situation developed into a war threat. Not a word was said in favour of the Arabs. It was also felt that Israel was strong enough to give a good account of itself. The official policy was to wait and watch. If Israel won, there was no

occasion to interfere but if it seemed to be losing, U.S. was prepared to step in to prevent its fade-out.

The blockade of Aqaba by Egypt created quite a flutter in the dove-cots of Capitol Hill. In New (Jew) York the stock of President Johnson rocketted skyhigh for his earlier pro-Israel statements. The 600 million Muslim world, it appears, is too insignificant a fact to be considered against tiny Israel. U.S., it is argued is committed to look after the Jewish state : it was nursed in the lap of the State department. Arabs have certainly good grounds to believe that Israel was a bomb planted by the Americans in the heart of Middle East.

Has U.S., with all its vibrating and moving idealism, inherited the legacy of the Crusades?

Peace Movement

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Efforts on a nation-wide scale are under way to make Vietnam war a public issue among un-committed American middle class and society-conscious black men who have not been vocal enough in their protest. The objective is to obtain a million signatures on a petition urging negotiated peace. An upstate Wisconsin campaign is afoot and a paralell movement is being organised in California's Berkley University. In Cambridge, Mess : priests and housewives are going from door to door pressing bells and in Washington and Virginia associations of "concerned citizens" have taken up the cudgels. The organizers propose to tell the farmers as well as the poor citizens how war expenditure is hitting their interests. The campaign is called "Vietnam Summer" and is endorsed by organizaiions like the associations named "Negotiations Now", National Committee for a saner nuclear policy", "Clergy and laymen concerned about Vietnam war".

Some American observers feel that the little war in South East Asia is not going to be and 'if it ever is, America will have to stay on to save the victory. But is victory in sight ? It is not. If it is ever war, it will be over what, dead villages, defoliated

terrain and dreary wilderness...victory over a graveyard.

The Vietnam war may be apparently a tussle between two ideologies. But in terms of combat, it is between two attitudes the American attitude of swift action and quick results. For the American time element is very important in that as an expendible item, it has the greatest value and must produce speedy results. For the Vietnamese timelessness has all the advantages, he can wait. He has nothing to lose, perhaps a few years, a decade, even far and it shall all work in his favour in God's own good time. Even some American combatants realize the unending prospects of this gruesome adventure. "If we keep going at it like this, my kids are going to be fighting this war", a young lieutenant is reported to have observed.

Like all wars, the progress of this war, is being judged in terms of casualties inflicted and suffered, booty captured, prisoners taken, planes downed, bridges and trucks destroyed, and buildings bombed, the pain element is nobody's concern—the misery that it is inflicting on civil population, the families that are being broken up and the villages that are being desolated are of no consequences.

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When and if ever at all, this war is won it will be hailed as a supreme achievement. Many generals, colonels, subalterns, soldiers, engineers, doctors, nurses, will be decorated amidst fan fare of trumpets and the dead, the widowed, the orphaned, the maimed, the disabled, the wounded, the bereaved, the torn-apart shall be ignored and forgotten.

How painful, how wretched, how sad and how tragic is the story of human achievement! how grimey, How bloody, how cruel, how heartless, and how inhuman is the journey to military victory!

Black Eruption

The Black man of America is real angry. He is conscious of his rights and of what he has missed and of what he has contributed. He has lost faith in the white man's words. The

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atmosphere is surcharged with violence potential that might erupt into volcanic outbursts on a nationwide scale. I found an air of impending threat in New York. Black man told me of their fears in Washington—fear of a holocaust. They are not afraid, they say. They have nothig to lose, they argue. What is better they say life in white America or death. In the grave there may be peace but there is none on the soil, a soil they nourished with their sweat and their tears. They refuse to recognise the well-meaing intentions and actions of the white leadership that realizes the wrong and wants to partially remedy the situation. A black woman told me how mad she felt at the white man; she wished she had a secret weapon which she could use to wipe the white race out. Already in Boston a fearful riot wrought havoc in a black area recently. The fire may spread elsewhere, as far as Watts in Los Angeles.

Both the white and the black have to live in one country together as they have lived for over 300 years. But the umbrella of the national flag or the many opportunities of working together daily have not dissolved the invisible walls of prejudice. The white man is prepared to make some concessions, short of real equality. The black man will not accept patronage. He wants a share, a voice, a role and a responsibility. The white are divided on the issue. The black are divided on the issue. Deep South acts openly, honestly and brutally. North is soft spoken, smiling and condecending. Some black demand desegregrtion, others want independence and freedom but they cannot articulate their demand in tangible terms, for, even if they get a share in the power, they will not have a ghost of a chance against the majority white vote.

Civil Rights Bills cannot change attitudes. Only a change of hearts can. Democracy promotes individualism, a negative type of basis for equality, an agreement to disagree. Only spiritual revolution in hearts can bring hearts closer, dissolve the invisible walls of superiority, prejudice and class-consciousness and colour complex. Islam is the only answer. But America is

a long way from Islam. Even black America is hardly aware of its purifying, elevating and enriching and humanising and liberating influence. The black were so ill-treated that they were not imparted any sense of self-value. Now they are too angry to care for life. They can throw it away only to vent their wrath. And there is no way of knowing how far such wanton sacrifice is going to benefit the black or hurt the white. Perhaps both will suffer a loss. They can hardly afford but refuse to avert.

A Black Power confernce was held on July 20 through 23 to encourage Black Pride and to facilitate Black Power as a positive and creative force. As the demand for Black power grows louder and more widespread, the powder-keg gets closer to ignition danger and the White fears likewise rise. It is a feeling of unease that some 50% Whites entertain about their personal safety. They are critical of Black demonstrations and are against the black demand that they should be free to live anywhere they like if they can afford it. Eighty-five per cent Black men feel the civil rights progress has been too tardy. The younger and educated classes of white are the most sympathetic to Black demands.

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There is gloom in Washington D.C. the nations's capital, too. Unemployment, unnappy housing, hatred of white police and hunger lines on old faces and anger lines on young faces of the black community are dangerous material for a city with Black majority. Of all the places Washington D.C. is the only American soil where citizens are voiceless even worse than the people of India-held Kashmir who have the right to vote but as directed—Washingtonians have no vote, no elected body to take care of municipal functions and are ruled directly by White House. Already the city is infested with crime pest and citizens are afraid to take up an open and bold stand against law-breakers. At a recent Senate Small Business Committee hearing hooded witnesses stated their fear of bandits. A woman witness, who operates a clothing store, asked why she would not disclose her identity, said "I don't want to be recognized. It is a rough

neighbourhood. I don't want to get hurt". Another witness, a man, testified to the same effect. A group of small businessmen flatly refused to apprear before the committee for fear ef reprisals from hoodlums.

Speaking recently at a conference of lawyers in May flower Hotel, for his proposed safe streets Bill, President Johnson appealed to the bar to explain to their local communities the need for it "before it is too late".

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The American Youth

The American student is part of a rich society. It offers him money and gratification of his young desires, of his hot passion, of his hunger for flesh and food and orgies and eccentricities. It involves him too deep and too devotedly into the present. Protected freedom and warm blood give him the courage to take up unpopular causes and take to unpopular habits, to LSD, to marijuana (bhang). He drifts apart and away from the past, from the older generation and is too deeply engrossed in the day-to-day excitement of life, to think of a long-range commitment.

At a meeting of the American Psychiatric Association held at Detroit in May in papers read by experts on modern American youth attitude to life, study findings summed it up, as "a feeling of being washed up by age 25" the ingredients that made this attitude are depression, apathy, boredom, unhappiness, inability to concentrate — an unmistakable trend towards alienation. Papers were presented, by Dr. Saymon L. Halleck, of University of Wisconsin, Dr. E. Lakin Phillips and Rev. John Cortes of the George Washington University of Washington D.C. Dr Halleck expressed the view that the American student is on the point of feeling that the education is getting as meaningless in the context of present-day pace of change and therefore he would not bother much about long-range goals. He is convinced that gratification does not lie in the future but that if good things are going to happen they

must happen now. John Cortes ascribes the causes of student alienation to "our too de-humanized society".

Another point the story makes out is that students at large universities are almost completely separated from adults they are so distrustful of them that they feel closeness to adults is impossible and therefore they have rejected all adult values of life. A student may live months on a campus without having spoken a word to a person over 30

Pilferage among students finds justification on the ground that large concerns are basically corrupt and inroads on their goods are ethical.

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A search for causes revealed that this type of student is the product of a middle class love-less home where the father is a silent, almost a shadowy back-ground figure and the mother the only real person.

Dr. Phillips attributes this melancholy attitude to the failure of modern society to appreciate conventional religion and morality and its total failure to develop an alternate set of guidelines.

A Society under Surveillance

"Bugging", a word for electronic eavesdropping, is believed to be a common practice in the Communist countries. Evidence before a Senate sub-committee revealed that it was fairly widespread in U.S.A. too.

Internal Revenue officers testified to the effect that wire-tapping was also commonly used by them till June 1965. Tiny micro-phones are hidden in rooms, in beds, in car seats and even shoes. A Detroit police officer justified the use of wire-tapping as a useful means of gettiug information, once he discovered the existence of a crime syndicate and "the influence they have and the power they have over people all the way to the top officialls in this country".

A society living in the fear of constant surveillance, must one day knuckle under the psychological pressure of unknown and unobservable watchers preying with its privacy and lash back with anger, at least in a country where invasion of privacy is constitulionally forbidden.

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Arab Embassies fold up

Arab Embassies are folding their tents. Washington will be missing a lot of hospitality of the gererous Arab style-lavish dinner functions with whole roasted lambs steaming perfumes tucked under napkins and colourful glasses tinkling and in the midst of all belly-dancers undulating on lush carpets. The Saudi Embassy was the only exception: it contented itself with stag dinners.

Washington DC. A. G. Soofi

Introduction of Islam To America

A. R. Khan Bengalee

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The Message of Islam was first conveyed to the people of America through a pamphlet, in 1885, by the Founder of the Ahmadiyya Movement In Islam, Hazrat Mirza Ghulam Ahmad himself (peace and blessings of God be on him), who claimed to be the Promised Messiah of the latter Days, promised in the Scriptures of all the great religions. He wrote a pamphlet in Urdu, got it translated into English and mailed it to thousands of lay as well as clergymen of Europe and America. As a result of the circulation of this pamphlet in America, considerable interest in Islam was created in a section of the American people. A journalist, who later became American Consul in the Philippines, became deeply interested in Islam, and started correspondence with Hazrat Ahmad. Mr. Alexander Webb wrote his first letter to Hazrat Ahmad in 1887. His correspondence with Hazrat Ahmad is recorded in one of the latter's book, "*Shahna i Haq.*" Mr. Webb was so highly impressed by the truth of Islam that he resigned his office of Consulship and started preaching Islam in America. He supplied the Editor of "The Review of Religions" (the English Magazine of the Ahmadiyya Movement, published from Qadian. at that time) with one thousand addresses of distinguished Americans. This indicates how highly he appreciated the Magazine of the Movement. He also revised the English translation of the Promised Messiahs' book, "Islami Asool ki Philosphy" (The Philosophy of the Teachings of Islam). It is not known whether he formally joined the Ahmadiyya Movement, but there is no doubt that he accepted Islam.

In 1904, one American, Mr. Anderson, formally joined the Ahmadiyya Movement. He was given an Islamic name, "Ahmad", by the Promised Messiah, peace and blessings of God be on him.

On August 23. 1903, the Promised Messiah challenged Dr. Alexender Dowie to a prayer duel. Dr. Dowie claimed to be Elijah II and a prophet. He abused and slandered the Founder of Islam, Hazrat Muhammad, peace and blessings of Allah be on him, in the foulest language possible, and claimed to have been Divinely commissioned to exterminate Islam, whereas Hazrat Ahmad claimed that he had been sent by God to defend and establish Islam and to bring all humanity within its fold. So, in order to have the truth of their respective claims decided by God Himself, Hazrat Ahmad challenged Dr. Dowie to a prayer duel, asking him to pray that whoever of them had made a false claim might perish in the life-time of the true one. This challenge was sent to him twice, once in 1902 and again in 1903, and it was published in many famous American News Papers, thirty two of which are mentioned in the Promised Messiah's Book, "*Haqiqatul-Wahi*," some of which are mentioned below:

1. The Chicago Interpreter, June 28, 1903.
2. The Telegraph, July 5, 1903.
3. The Argonaut, San Francisco, December 1, 1902.
4. The Literary Digest, New York, June 20, 1903.
5. The New York Mail and Express, June 28, 1903.
6. The Herald, Rochester, June 25, 1903.
7. The Record, Boston, June 25, 1903.
8. The Advertiser, Boston, June 25, 1903.
9. The Path Finder, Washington, June 27, 190 .
10. The Introvision, Chicago, June 27, 1903.
11. The Democrat Chronicle, Rochester, June 25, 1903.
12. The Baltimore American, June 25, 1903.

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The Editors of the Papers, inspite of being Christians and opposed to Islam, published, in their respective papers the challenge to the prayer duel in detail, giving much importance to it. Several papers published the picture of the Promised Messiah, peace and blessings of Allah be on him; some published the Promised Messiah and Dr. Dowie, too; and some remarked that

the proposal was certainly reasonable and just.

The substance of the challenge to prayer duel was that Islam was true and the Christian doctrines of Atonement and Trinity were false, and Hazrat Ahmad was sent by God and he was the same Messiah who was to come in the latter days and whose advent was promised in scriptures of all the religions; that Dr. Dowie was false in his claims of being a Messenger of God and in upholding the doctrine of Trinity; and that if he entered into the prayer duel, he would die a miserable death of grief and sorrow, and if he did not enter into the prayer duel, in that case too, he would not escape DIVINE PUNISHMENT, and a great calamity would befall him and his Zion City.

Dowie, at first, paid no attention to the challenge, but afterwards being importuned by the people and the Press, made the following statement in his own paper of September 1903 and other dates:

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"People sometimes say to me, 'Why do you not reply to to this, that and other things? 'Reply! Do you think that I should reply to gnats and flies? If I put my foot on them, I would crush out their lives. I give them a chance to fly away and live." He also called Hazrat Ahmad "Foolish Mahometan Messiah." On December 12, 1903 he wrote: "If I am not God's Prophet, there is none on God's earth that is." In the following January he wrote: "My part is to bring out the people from the east and from the west, from the north and from the south and settle them in this and other Zion cities until the time shall come when the Mahometans are swept away.....May God grant us that time."

Now, at the time of the publication of the challenge to prayer duel, Hazrat Ahmad was about 70 years old, while Dr. Dowie was about 50, and, therefore, compared with Hazrat Ahmad, Dr. Dowie was a young man. But Hazrat Ahmad said: "Since the matter is not to be settled by age, I do not

care for this disparity in years. The whole matter rests in the hand of Him Who is the Lord of Heaven and earth and Judge of Judges, and He will decide it in favour of the true claiment."

After the challenge Hazrat Ahmad, the Promised Messiah, peace and blessings of God be on him, was repeatedly informed by God that he would be victorious and his opponent would be destroyed. The last prophecy referring to his victory over Dr. Dowie, was received and published only about fifteen days before the death of Dowie.

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Now in fulfillment of the Promised Messiah's Prophecy, Dowie died in March, 1907, in the life-time of the Promised Messiah, peace and blessings of Allah be on him. "Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death with Zion City torn and frayed by internal dissensions", writes the Sunday Herald, Boston, June 23, 1907.

Thus was fulfilled the prophecy that foretold the miserable end of one who was once a man of great fortune, lived like a prince, had a following, according to his own claim, one hundred thousand strong, was held in great esteem and honour. Every phase of his life was visited with calamity. He was proved to have misappropriated public money, drunk profusely although he himself had declared wine to be forbidden in his teachings; was expelled by his own followers from the city of Zion which he built at the cost of millions of dollars, his wife and his son became his enemies; his father declared him to be illegitimate; his claim of miraculous cure probed a mere vount and a down-right falsehood, for he himself suffered long from paralysis and could not cure himself, and was carried like a log by some people, from place to place; the same leg with which he boasted of crushing the "Mahometan Messiah" refused to support his body; extreme torment and sorrow turned him mad, and, at last, he died an extremely miserable death in the first week of March,

1907. Thus Allah showed in America a Great and Mighty Sign to prove the truth of Islam and its Champian, The Promised Messiah, peace and blessings of Allah be on him.

First Islamic Mission In America

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The news of Dr. Dowie's death was published in many American newspapers, and this created a favourable atmosphere for the propagation of Islam in America. But the establishment of a regular Islamic Mission in America waited for the time of the Promised Messiah's Second Successor, Hazrat Mirza Bashiruddin Mahmud Ahmad. who was also his Promised Son and the "Muslih-Mauood," (Promised Reformer). It seems that the Divine Will was that the credit for the establishment of the regular Mission in America should go to the Muslih-Mauood, So, it was under the Blessed Auspices of the Muslih-Mauood, Hazrat Mirza Bashiruddin Mahmud Ahmad that the first regular Mission in America was established in January, 1920, by Hazrat Mufti Muhammad Sadiq, an illustrious Companion of the Promised Messiah, peace and blessings of Allah be on him.

Hazrat Mufti Muhammad Sadiq first worked for some time in New York, and then went to Chicago, and established a Mission House there. From there he issued a quarterly magazine, "The Muslim Sunrise" in 1922. He enjoyed such a reverence and reputation that two universities of America were pleased to confer on him the honorary degree of Doctorate. Through him, thousands of Americans accepted Islam, a fact testified to by the famous Christian magazine, "The Muslim World." Hazrat Mufti Muhammad Sadiq was succeeded by the Promised Messiah's another illustrious Companion, Hazrat Maulvi Muhammad Din who carried on the work of his predecessor successfully for two years. He was succeeded by Hazrat Sufi Mutiur Rahman Bengalee who worked in America as a successful Muslim Missionary for twenty years from 1927 to 1947. He continueed the publication of the magazine "The Muslim Sunrise," and also wrote two

valuable books, "Life of Muhammad," and "The Tomb of Jesus." After him, a team of Missionaries, comprising sometimes four, sometimes five, with one as Missionary-in-Charge, has been carrying on the propagation of Islam in America regularly. At present, there are organized Ahmadiyya Muslim communities in Washington, Baltimore, Philadelphia, New York, Boston, Pittsburgh, Youngstown, Cleveland, Dayton, Athens, Indianapolis, Cincinnati, Detroit, Kenosha, Milwaukee, Chicago and St. Louis.

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Sincerity of the Members

The sincerity of the members can be judged from the fact that they offer five daily Prayers, observe Fasting in the month of Ramadhan, make sacrifices of nnimals on the Day of Idul-Azhiya, and contribute generously for the propagation of Islam. As a result of their generous contributions, the American Mission has now become a self-supporting Mission, Alhamdulillah. The members abstain scrupulously from drinking, gambling, eating pork, dancing and other un-Islamic customs of the country. They are striving hard to know and live Islam. Many of them have committed to memory several verses of the Holy Quran. Some of them have learned to read the Arabic text of the Holy Quran and have learned by heart some of the sayings of the Holy Prophet Muhammad, peace and blessings of Allah be on him. Several of them have bought the five volumes of the Commentary of the Holy Quran and read them and other books on Islam, lovingly. The demand for the Commentary of the Holy Quran is so great that the Mission finds it difficult to meet it.

First Mosque in Dayton

One member of the Dayton Mission, the late Brother Wali Karim, dedicated his entire house and its premises to the Mission, where, by the grace of Allah, a regular Mosque has been built recently. The foundation of the Mosque was laid in March, 1953 and the basemeht consisting of a big meeting hall, a kitchen, and a bath was built in the mid-fifties, but the completion of the mosque

awaited the arrival of our Missionary Major Abdul Hamid, who immediately after his arrival there devoted himself to the completion of the mosque. Through his inspiration, the late Brother Wali Karim in whose premises the mosque is built, donated one thousand dollars. Another brother, Abdul Qadir, a friend of his, who lived in his very house, donated six thousand dollars. The Lajna Imaullah (Women's Association of the Community) donated one thousand dollars. Then other members of Dayton and other Missions came forward with liberal donations. Thus the first regular Mosque of the Ahmadiyya Community in America was built in August, 1965.

Publications

Three periodicals—one monthly, one quarterly and another half-yearly, titled "The Amadiyya Gazette", "The Muslim Sunrise and" The Ayesha", respectively are published. The last named one is published by the Lajna Imaullah (Ahmadiyya Women's Association) in America.

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Fazl-e-Umar Press & Research Institute

One Pakistani Ahmadi, Dr. Basharat Ahmad Munir Ph. D., Professor of Physics, Athens branch of the Ohio university, has set up a press and a research institute, called 'Fazl-e-Umar Press and Research Institution' on behalf of the mission, which may one day, Allah willing, prove a great asset to the Community. Amen.

Members' Love for the Cause

The love of the members of a community for the cause it upholds is evidenced by the sacrifice they make for it. The Members of the Ahmadiyya community in America have, in response to the appeal for the Fazl-e-Umar Foundation, a fund to commemorate the memory of their late Beloved Leader, Hazrat Muslih Mauood and to continue his work—pledged fifteen thousand dollars; many of them have already paid in part or full their pledged amount; About three thousand dollars have been paid up to this time.

In response to the appeal for the construction of a Mosque in Denmark (Europe), by the donation of women members only, as a Thanksgiving on the completion of the 50th year of our late Beloved Leader, the American sisters have donated more than seven hundred dollars for this Noble Cause.

For the protection of the Holy shrines at their Sacred Center, Qadian, India, and for the maintenance of the Dervishes stationed there, the members of the American Jamaat have been regularly and gladly contributing the amount assigned to them for this Holy Purpose.

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In spite of the fact that an average American works eight hours a day, and an hour brings him at least two dollars, the members of the Jamaat are sacrificing their precious time to attend Juma Prayer and Sunday meetings. They spend every year a considerable amount of their valuable time and hard-earned money for the decoration and repair of the Mission houses. May Allah shower His blessings upon them. Amen!

They also entertain ardent love for visiting the Holy Places. Two members have recently performed Omrah, the lessor Pilgrimage to Mecca, and many more are entertaining desire to do so. A number of young members are eagerly desiring to go to the Holy Center Rabwah to receive religious training and to see their Beloved Spiritual Leader and enjoy his association. One young member visited both Qadian and Rabwah, stayed there for about six years, receiving religious education. Another young man has recently applied for permission to go to Rabwah with his family, to stay three years and receive education, at his own expenses. In short, a number of American Ahmadies are eagerly awaiting opportunity to go to their Holy Center, see their Beloved Leader and receive religious education and spiritual training there. May Allah fulfil their pious desires. Amen!

BOOKS ON ISLAM
AND ON
COMPARATIVE RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam** *by* **Hazrat Mirza Bashir-ud-Din** Mahmud Ahmad 245 PP.
3. **Invitation to Ahmadiyyat** *by* **Hazrat Mirza Bashir-ud-Din Mahmud** Ahmad 345 PP.
4. **What is Ahmadiyyat** *by* **Hazrat Mirza Bashir-ud-Din Mahmud** Ahmad 88 PP.
5. **New World Order of Islam** *by* **Hazrat Mirza Bashir-ud-Din Mahmud** Ahmad 117 PP.
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